

THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. X.

SEPTEMBER, 1859.

No. 9.

THE WAR IN ITALY, AND ITS RESULTS.

One great cause of discontent in Italy, has been the overshadowing and oppressive influence of priestly rule.

Austria has been the creature of the Papacy, the long-established policy of which is to suppress all freedom of thought and speech, and all liberty of conscience.

The military power of Austria has been employed to secure and perpetuate this slavery of the Italian States, until its name represented to the people the sum of all evils. The kingdom of Sardinia alone was free from this bondage. With a liberal constitution, securing a great degree of civil and religious freedom to the people, they were rapidly coming out of the thralldom of priestcraft, and becoming uncompromising haters of all spiritual despotism. They had excited the opposition and enmity of the Pope and the priesthood, by reason of the liberty which they enjoyed and cherished. Their prosperity—the natural fruit of their freedom—excited to exasperation their fellow-countrymen, the Lombards, who were groaning under the two-fold curse of a spiritual and military despotism.

The Emperor of Austria saw no remedy for the discontentment of his Italian subjects, but in the subjugation or destruction of the kingdom of Sardinia. For the accomplishment of this work his great army crossed the Ticino. The providence of God, by means of ten days' rain, and later, by the arrival of the French army, prevented the catastrophe. Whatever may have been the real reasons which led the Emperor of France so promptly to give aid to the King of Sardinia, the friends of civil and religious liberty in all lands owe him a grateful acknowledgment for saving the most flourishing and hopeful part of Italy from the blight and curse of Austrian rule. Without considering his motives, (which God only knows,) it was a great and noble deed. It will undoubtedly prove a heavy blow to Papal influence in Italy, inflicted, too, by a nominally Catholic power; while Protestant England, that "pharisee of nations," neither approved the conduct of France, nor sympathized with Sardinia in view of the ruin which threatened the existence of the kingdom.

It is said by many, that the ex-

pectations of the Italians, and of the world generally, have not been realized by the results of the war. But vague and extravagant expectations are never followed with satisfactory results. The Emperor Napoleon has neither betrayed nor deceived the people of Italy, as many affirm. He has accomplished all he promised at the commencement of the war, provided the treaty between himself and the Emperor of Austria, already announced, is ratified. He promised to expel the Austrians from Italy—to give Italy to the Italians. After a war of six weeks, by a succession of unheard-of victories, he has driven the Austrians from Lombardy, and its three millions of people are by their own choice the subjects of the King of Sardinia—the free citizens of a constitutional government.

The treaty between the Emperor of France and the Emperor of Austria, the outlines only of which we have received, proposes and promises an Italian confederacy, embracing all the States of Italy, which, as independent States, must hereafter be free from all foreign intervention. Venetia is to be retained by Austria, not as a part of its empire, but as an independent State of the confederacy, to be governed by some Austrian duke or prince. The confederation of the States being once accomplished, Austrian soldiers will be no more admitted into them: which fact at once proclaims the beginning of the end of Austrian influence in the whole peninsula. "Italy, mistress henceforth of her own destinies, will have but herself to blame if she does not advance regularly in order and liberty." The people of the several States being free from foreign interference, will give such form to

their respective governments as they may be able. And there is every reason to believe that the great curse of Italy, the government of the priests, will begin to pass away: and, of course, that the temporal power of the Pope is drawing near its end. The "honorary presidency" of the Italian Diet will be as much an office of power as that of the Moderator of a general association of Congregational clergymen—probably no more.

Whatever may be, on the whole, the results of treaties in regard to the forms of government in the different States of Italy, one thing appears certain: the three millions of Lombardy are free from Austrian rule, and are now in the enjoyment of the same liberty and under the same constitutional government with the people of Sardinia. This change alone is more than full compensation for all the expenditure of blood and treasure in the late war. There are now 8,000,000 of Italians who may be reached by the colporteur and the preacher, as well as by the "priest." The Bible may now be circulated freely among them, and no one doubts the salutary and saving power of divine truth even in priest-ridden Italy. There is, therefore, much ground to hope that the good influences of the kingdom of Sardinia will, little by little, be felt in all that unhappy country. The sympathies of the people in all Italy are with the Sardinians, and have been decidedly manifested in the late struggle; and on this account we may hope that the liberal principles which have been so well illustrated in that kingdom, will soon be recognized in the government of the other States of the confederacy.



## THE BEACON'S VIEWS OF THE WAR IN ITALY.

In common with others, our English friends seem to have counted upon a more protracted struggle between the Austrians and the allied armies, in regard to the "Italian question," than has been realized.

In anticipation of the continuance of the conflict, and full of hope as to its advantageous bearing on the interests of humanity and of evangelical religion, the *Beacon*, formerly the *Christian Times*, of London, just before the announcement of peace concluded between the Emperors of France and Austria, put forth an interesting article, from which we take the following paragraphs.

Though the sudden termination of the war (if indeed its *final* termination has come, which many intelligent observers doubt) abates something from the interest with which the article was read while the armies were in the field, and the prospect was fair that many of the nation of Europe would be involved in the strife, they contain truths which are well worthy of a place in our permanent records, and with which the Protestant world should be familiar. The Papacy has had much to do with the causes of the war, which, though short, has been unprecedentedly sanguinary and destructive; and it yields its grasp upon the rights and liberties of mankind in this age, only, as in former times, at the point of the bayonet and amid the most fearful carnage. The church of Rome is the same in spirit now as it ever has been, and the *Beacon* says truly that—

"It is no injustice to say, that it accepts the aid of any Government willing to crush out other forms of

religious faith by the hand of violence—that if it had the power it would strike down the liberty of the press in this country, (England,)—that it makes no secret of the fact, that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end."

All the sympathies of the Roman Catholic church have, in the war, been on the side of Austria, the oppressor of Italy; and if it had the power, it would doubtless impose the same exactions in our Republic which it has imposed in that ill-fated land. But its power throughout the world is declining. And though all may not have been done by the war, in the way of deliverance from its influence, which was hoped for, we are sure that progress in the right direction has been made, and we will trust for more and even for full deliverance from it, in that overruling Providence which, from the recent conflict of the two nations which have heretofore been its chief support, has so much enlarged the domain of religious freedom, and promoted the welfare of the kingdom of Christ, which neither of them sought as an end. But we submit the article referred to.

"The first step of the Austrians across the Ticino nullified the great treaties which were the work of Metternich. It is most probable, even after making every allowance for possible disasters before the great fortresses, that France and Italy will prove more than a match for Austria, and that, if the menacing attitude of Russia perpetuates

the neutrality of the German Confederation, we shall see a re-construction of the map of Southern Europe. If any reliance is to be placed on the words of Louis Napoleon, we may expect to see Italy the independent empire which it is marked out to be by its geographical position and its language. And as we cannot imagine that free Italy will remain priest-ridden, we may predict that the religious changes will be hardly greater than the political.

Some of the greatest of modern wars have either been waged on behalf of religion or have arisen out of the antagonism of religious parties, and there have been few struggles between Christian nations in which religious questions have not been directly or indirectly involved. The present war is no exception. It has obvious and important religious aspects; and although no conflict of creeds or of ecclesiastical authority has produced it, yet its direct and indirect connection with the progress of Christianity is of the highest practical moment. Directly involved in the result is the freedom of religion in Italy, and the toleration and consequent progress of Protestantism. It is no injustice to the Papal church—because it always has been true, and remains true to this day—to say that it accepts the aid of any Government willing to crush out other forms of religious faith by the hand of violence, and that no Government has ever exercised any intolerance and cruelty in behalf of Popery so outrageous, that the church has not been willing to accept and applaud the service.

That the Romish church, if it had the power, would strike down the liberty of the press in this country, in order to prevent the publication of

works hostile to its religion, is the avowed sentiment of its clergy, if not of its laity, everywhere. The Romish church makes no secret of the fact that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end.

There is no Government in the world more completely subservient to this church than Austria. Hence the *Concordat*, of a few years since, by which the progress of religious toleration in that country was put back for a century. Wherever Austrian influence extends, it is zealously used to promote the authority of the church; and in her Italian possessions and the States that yield to her dictation, freedom in religion is repressed with relentless rigor. She well understands that religious and civil liberty usually go together; therefore she forbids and punishes both alike.

The deliverance of Italy from Austrian control will proclaim its release from religious despotism, and in this aspect all Protestant Christians must regard the struggle with the most profound interest. An advance towards religious liberty was recently made in Tuscany, when that State threw off its rulers, who were the mere tools of Austrian policy, and joined the Italian movement as an independent State. So probably will it be with the other Italian States, if success attends France and Sardinia.

The Italians will not necessarily become Protestants, as some people suppose; but they will become free Catholics, and free to search the Bible, and to choose their creed according to their individual convictions.

It may not be generally understood



that the Waldenses, in whom Protestant Christendom takes an almost romantic interest, are deeply concerned in the results of the present war. Their only relics of a primitive Christianity, preserved wonderfully against all the seductions and persecutions of a corrupt priesthood and a perverted church, are nestled away among the Cottian Alps in Savoy, in the north-western part of Sardinia. Here they still retain their faith, and a purity of morals and manners perhaps unequaled in the world.

Several months before the outbreak of the revolutions of 1848, Carlo Alberto, father of Victor Emmanuel, liberalized the Constitution of Sardinia, restricted the power of the Romish church, and gave the Waldenses such rights and privileges as they had never before enjoyed. The Romish archbishops thereupon attempted a rebellion against his authority, and were imprisoned and finally banished. This broke the power of the Pope in Sardinia, and it has never been restored; and Sardinia is recognised as the champion of religious liberty as well as of constitutional government in Italy. It was in behalf of the Waldenses that this blow against Papal despotism was struck; and we may be sure that if Austria were not only to reconquer Lombardy, but to overpower Sardinia, the Waldenses would be the first to feel the hard hand of Austrian rigor, and would be called again to suffer for their faith.

The Waldenses are the natural missionaries of Italy, and since their emancipation, they have labored with a wonderful zeal for the propagation of the faith. At the present time

they are actively engaged in circulating Bibles and tracts, and have asked and obtained permission for Protestant chaplains to accompany the Piedmontese army during the campaign, for the purpose of ministering to the spiritual wants of those of their own faith on the field and in the hospital.

While earnestly deprecating all war as contrary to the spirit of the Gospel, Christians cannot fail to sympathise with the nation which has given freedom to the long-tried and persecuted Waldensian church, and in whose success its liberties are apparently bound up.

It may likewise be reasonably assumed that religious liberty in France would be promoted by the permanent ascendancy of the allies. . . . .

. . . . . Already there are some hopeful indications; and if religious liberty in Italy is a consequence of the success of the arms of France, it is hardly possible that the Protestants of France will not feel the reflex influence of it in the greater freedom of their own worship, and their right to propagate what they conceive to be the best forms of Christian truth.

The continued freedom of the Waldenses, and the prospective freedom of all northern Italy, in matters of religious faith and worship, appear to be involved in the war. The reflex influence on France, and, possibly, ultimately upon Austria, are hardly less important. These considerations give to the struggle an interest and a significance in the thoughts of Christian men that render it of vastly more importance than any mere contest for power between Napoleon and the House of Hapsburg, and make these despotic

princes appear as little more than the great designs of God are to be the unconscious instruments by which worked out."

### THE PAPACY AS A SUBJECT OF PROPHECY.

The following article is from the pen of an able and excellent pastor, and will abundantly repay a careful and attentive perusal. There are too many who rest contented with the simple declaration that they do not understand the prophecies of Daniel and of John, and regard this as a sufficient justification for their neglect of all efforts to understand them. But why neglect these prophecies and these revelations of God, more than any other portion of the Bible? But here is the article, and it speaks for itself:

"Upon the whole, it appears that the prophecies relating to Popery are the greatest, and most essential, and the most striking part of the Revelation. Whatever difficulty and perplexity there may be in other passages, yet here the application is obvious and easy.

"Popery being the great corruption of Christianity, there are indeed more prophecies relating to that, than to almost any other distant event. It is the great object of Daniel's, and the principal object of St. Paul's, as well as of St. John's prophecies: and these, considered and compared together, will mutually receive and reflect light from and upon each other. It will appear to be clearly foretold that such a power as that of the Pope should be exercised in the Christian church, and should authorize and establish such doctrines and practices as are publicly taught and approved in the church of Rome.

"It is not only foretold that such a power should be exercised, but the place and the persons likewise are pointed out, where and by whom it should be exercised. Besides the place and the persons, the time also is signified when it should prevail, and how long it should prevail; and at last,

upon the expiration of this term, it shall be destroyed for evermore."

This opinion of Bishop Newton, recorded in his interesting work on the Prophecies, as our readers are aware, is accepted by the great mass of Protestant expositors as a correct and impartial statement. It has been (not the uniform) but the current interpretation for three hundred years, that the civil and ecclesiastical power of the Papacy, as located in Rome, is symbolized by the "Little Horn" in the 7th of Daniel; the Beast with ten horns, and the Beast with two horns, in the 13th chapter of the Apocalypse; and the woman seated on the scarlet-colored Beast, of the 17th chapter, and mystical Babylon of the 18th chapter of the same book.

Expositors differ in filling up the picture, but in the general outline there is great harmony of sentiment. Assuming, then, that this is the correct view, we wish to submit a few propositions necessarily implied in it, and suggest the inquiry whether it imposes any special claim at the present time on the prayers and sympathies of the people of God.

If, then, we accept the common Protestant interpretation, it follows—

1st. That no predictions of the Book of Revelation refer to present Pagan nations, unless it be incidentally; while whole chapters are taken up with the character and doom of Papal Rome. See Revelation chapters 13–19.

2d. That a series of wasting judgments are to come on this anti-Christian hierarchy antecedent to its final overthrow. Rev. 16 and 18.

3d. That while God is pouring out the vials of his wrath, he sounds a warning voice to all in communion with "Mystical Babylon," who are open to conviction, "to come out from her, that they be not partakers of her sins, and receive not of her plagues." Rev. 18: 4.



4th. That Popery, as an organized system, is *the* grand obstacle to the conversion of the world; and the day of millennial glory is conditioned on its overthrow. Rev. 19, 20.

And when the Lord Jesus "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" the "Man of Sin," then shall the proclamation go forth, "that the kingdoms of this world are become the kingdom of our Lord and of his Christ."

We do not enter into the minor differences of opinion among those who hold to the same general outline. We rest the appeal that we would make to the church of Christ, on a common basis. We must accept the foregoing propositions, or abandon our ground altogether.

Now it is far from our purpose to lessen in any measure the interest which is felt in the conversion of Pagan nations. We bid "God speed" to any and every effort which tends to the advancement of the cause of Christ in the world. It is not heathenism, however, but Popery, which is the main subject of the predictions of the Apocalypse; and to this last form of evil is the undivided attention of the church directed by the Spirit of God. If the main current of prophecy led us to China, India, or Africa, these nations most assuredly should command the most of our thoughts and sympathies. But the hopes and fears of the people of God for long centuries, even until "the mystery of God shall be finished," are awakened in connection with the dismembered Roman empire, and the centralized power of the Romish church.

We do not imply, in these remarks, that Pagan nations should be neglected. We regard it as the duty of the church to send them the light of the glorious Gospel of Christ. But if we are willing that the Holy Ghost should direct our prayers and efforts to that which his infinite wisdom has so fully revealed, then those in communion with the church of Rome are presented to our attention more impressively than the victims of any other delusion.

It is not improbable that some signal

judgment from God may fall on the hierarchy; but what is to become of the millions of deluded followers who were born and educated in Romish superstition? That our blessed Lord may have a people in "Mystical Babylon," is implied in the command to depart from her communion, "that they be not partakers of her sins, and receive not of her plagues;" and it will not be regarded as improbable, as the reformers and whole nations which embraced Protestantism in the sixteenth century had their early training in the church of Rome. If God has declared that he will bring an utter destruction on this anti-christian power, and that perhaps speedily, is there *no special appeal* to us to rescue its myriads, who have never heard the Gospel, from impending ruin? The ordinary obligations of Christian charity, which seeks the salvation of all men, should impel to this; but there is the *additional* consideration, that on them especially (unless they repent) are the signal and consuming judgments of the Almighty to be inflicted.

The providence of God has presented us in Italy and Sardinia, fields ripe for the harvest. And why should not the church of Christ expect such another reformation from Popery as that of the sixteenth century, if the effort be earnest and well-directed? Where in all the world at the present time could we find so large a return for our labor, or reasonably hope "that nations should be born in a day," as in those Catholic countries, where it is the cherished desire of very many millions to be delivered from the exactions and the abominations of the Papacy?

It is not our purpose to press this matter: but it is worthy of consideration, whether the friends of missions and the conversion of the world to Christ have given the subject that prominence which it deserves.

We daily pray, "thy kingdom come," "usher in the day of millennial blessedness." Yet God's chosen must be delivered from the thralldom of the "Man of Sin," and Popery as an organized system be destroyed, before the knowledge of the Lord shall cover the earth as the waters cover

the sea. It is not simply that Popery is not true Christianity; but that it stands in the way, is the grand obstacle, to the spread of true Christianity in the world: such is our understanding of the predictions of the Bible; and such we might

reasonably conjecture, from its relation to the civil governments of Europe.

Let us co-operate with the Head of the church in his purposes of mercy, before he shall signalize his justice in the great day of his wrath.

## FOREIGN FIELD.

### FRENCH CANADIAN MISSIONARY SOCIETY.

*The school at Pointe aux Trembles—number and proficiency of the pupils—a lad stolen by Romish agents, but at length recovered—a young man devoted to the ministry—an interesting case—students from Canada sent to Geneva in Switzerland—missionaries encouraged—conclusion of their report, etc.*

"MONTREAL, July 12, 1859.

"The Secretaries of the American and Foreign Christian Union.

"DEAR SIRS:—I have waited till now for the appearance in your Journal of the letter of my fellow-Honorary Secretary, Rev. J. B. Bonar, which was written three months since. I have not seen the number for this month, in which probably it is inserted,\* but nevertheless delay no longer to take my turn in the correspondence.

"Since the date of his letter the annual examination of the Institutes at Pointe aux Trembles took place with great satisfaction to a numerous company of friends from this city. The number of pupils present was 87, some having recently left for their homes. The number during the chief part of the session had been 98. Though a large proportion of these pupils entered in the autumn utterly ignorant of letters, they acquitted themselves well in reading and other elementary studies, and also especially in answers to questions on scriptural subjects. They promptly gave us chapter and verse for the doctrines and precepts they maintained to be scriptural. The uniform homage paid to the Bible in these schools is an excellent training for those born in Romanism, and who must throughout life continually come into contact with it.

"Two incidents of interest should be mentioned here. Some twelve or eighteen months ago, a boy, whose father had died in the faith of the Gospel, was suddenly conveyed away by Romish contrivances to a country parish many miles distant from his proper home. The design was to keep him away from the influence of our missionaries. Every effort was put forth to discover the boy's hiding-place, but without avail. Recently a young girl from the distant parish, who had gone into service in the city from which the boy had been taken, happened in conversation to advert to the coming of the lad, and to certain circumstances which naturally identified the case to those who listened to her. Further inquiries were made, and one of our missionaries went down to the parish armed with the needful legal authority to obtain the boy, whom he thereupon brought up to our Pointe aux Trembles Institute, the very place in which his deceased parent would have chosen that he should be trained. May he become a good and useful man!

"The other incident was this: there stood in the midst of us a fine young man, who years ago had been brought up in our Institute, and who had gone from us to Canada West into a mercantile situation. He had become so skillful and was in all respects so useful to his employer, that he was in the receipt of a handsome salary, a portion of which, to his honor be it mentioned, he was wont to remit as a contribution for the support of our mission. At length he has given *himself* to the work. Relinquishing the fairest secular prospects, he has come down from the west and given himself to the work of

\* Mr. Bonar's communication appeared in the August number of the Magazine.



evangelization among his countrymen, in whatever department the Lord may appoint. The missionaries are unanimous in their opinion, and are most urgent that he should proceed to Geneva to be educated there for the Christian ministry; and the committee have resolved that he shall go, provided we can obtain the needful funds for that purpose. We ask special contributions for this good object.

"It is worthy of mention that we have already four of our French Canadian young brethren in that school of the prophets, which is conducted by Dr. Merle D'Aubigne and other servants of the Lord. One of them has gone through his course with honor, and will (D. V.) be among us in the autumn. The other three (and may we not hope the above mentioned fourth?) will prosecute their studies to a similar issue, should the Lord spare their lives. They are all young men of earnest piety and of highly promising abilities.

"Our missionaries continue to meet with not a little to cheer them, and at the same time with the most bitter opposition. In a village, all the French Canadian families in which were visited by previous agreement on the part of two missionaries, seven families were found sufficiently enlightened to converse with them in the most unrestricted manner about the errors of their church. They spent four days in the work, and wind up their report by the statement of—

A SIN THE PRIEST WOULD NOT FORGIVE.

"As usual, we read the Gospel of Jesus or conversed of its truths wherever we went, and had interesting conversations too numerous to report. One fact, however, is worthy of notice. The week before, two young girls had left the place, and gone to our Missionary Institute at Pointe aux Trembles. This caused not a little stir amongst their people, and was a constant subject of talk. The priest had preached the Sunday before on this circumstance, and, as was related to us, said, "My children, you know that I have

the power to bind and to loose. And since I have the power to remit sins, I will as a kind father now forgive you all the sins of the past year, such as drunkenness, lies, theft, adultery, etc.; for all this I grant you full absolution. But there is one sin which I cannot forgive, and it is that of sending children to the College of the Swiss at Pointe aux Trembles. I cannot remit this sin to those who have committed it, for by doing so they damn themselves and their children for ever!" The bigots exult in that declaration of their priest, and we even heard some children repeating with a satanic joy, "They are damned!" We pointed out to the people the folly and wickedness of such declaration, and we can trust that the return of the children, after they have been improved in every way at the Institute, will, as it has often before been the case, not only silence objections, but cause many to apply for the privilege of sending also their own children.'

"In conclusion, it is our privilege to report that never in the twenty years' history of our Society have there been so many open doors, or so great encouragement to labor in this good work of the Lord among French Canadian Romanists.

Yours faithfully,

"HENRY WILKES, *Hon. Sec'y.*"

#### IRELAND.

The Board still continues its work of evangelization in Ireland, and it is attended with ordinary success and encouragement. The Missionaries are stationed in places which have been very much neglected in regard to religious culture, and which are very needy. The districts which they individually occupy are large, and the service which they perform is in many cases severe and exhausting. The reports received from them, a few extracts from which are subjoined, show not only the industry, perseverance, and zeal with which

they labor, but the hostility of Rome to evangelical truth and its ministers, and also the strength and degrading nature of the despotism which she maintains over her subjects where there is no power present to hold her in check.

We ask for our Missionaries there the sympathies and kind remembrance and aid of all our readers, and cannot doubt that in their behalf prayers and alms will be offered by all who have opportunity and means for the same, and who desire the universal spread of the Gospel; yet we cannot avoid thinking that among the multitude who read us monthly, there are great numbers who have special attachments to that island. It is the land of their nativity—the land where many of their friends dwell, and they have a strong desire for its speedy and thorough evangelization. To such we respectfully say, now is the time when aid is needed, and we shall be happy to receive the effective co-operation of all Ireland's friends.—The Lord is now pouring out his Spirit in a copious and wonderful manner upon many sections of that island, and now the laborers there need to be sustained, and many others could be added to their number to very great advantage.

THE REV. DR. HEATHER.

From letters received from the Rev. Dr. HEATHER, Secretary of the Missionary Committee at Dublin, the following extracts are taken. They throw light on the causes of the Galway riot, and also serve to confirm our impressions concerning the good work of grace, and its happy effects, which is in progress in various parts of the island. In one of his letters Dr. H. says:

"I enclose Mr. Liddy's last report, by which you will see that he is gradually working his way into an extensive visitation of the Papal population in his district. I also send you Mr. Keane's statement of the Popish attack on the Protestants of Galway town, which will inform you of the animus that pervades that portion of the Popish population who are still under the entire control of the priests, and which was intensified by a recent mission of the Jesuits to that town. In all the places where these missions have been held, a deepened dislike to the Protestants and a stronger antagonism to the scriptural agencies of the country have been produced. We think this extra mission has been called into operation in order to assist the various located agencies of bishops, priests, monks, nuns, etc. in arresting the tides of truth which are rolling against and telling upon the Papacy from the press, the platform, the pulpit, the school, lay agents, etc. of the country."

In another letter, under date of July 14, 1859, in speaking of the "*revival of religion*" enjoyed in the island, he says:

"In fulfillment of Divine promises, and in answer to the earnest, faithful, and accumulated prayers of the living church of Christ, an unprecedented manifestation of the power and grace of God is being witnessed in several parts of the north of this island, in the awakening and conversion of multitudes of persons. Whole nights are spent in prayer by vast assemblies in private houses, in churches, and in the open air. The various Protestant churches are visited by 'the Lord, the Spirit.'

"The asperities of denominationalism are melting away; unity of heart, unity of action, and unity of purpose, is most rapidly increasing among both the ministers and people of all evangelical Christians. Considerable numbers of Romanists have already been brought to inquire, to repent, to believe, and are among those who experimentally know the 'truth as it



is in Jesus.' Strong hopes are entertained and much ardent prayer offered that the glorious work may become national; so that our beloved Ireland, rid of its Popery and ungodliness, may become what it was once called—'an Island of Saints.'

#### RIOT IN GALWAY—ROMISH INTOLERANCE AND HATRED OF PROTESTANTS.

The following account of the riot in Galway, on the part of the Romanists, is from the pen of an eye-witness and most reliable person. It was not received till after the May number of the Magazine had gone to press, and it has since been unavoidably crowded from our columns.

We give it a place at this time, as a part of that history which serves to make known the true spirit of the Romish communion, wherever her members compose a majority of the population, and can have things as the hierarchy ordains. It will be read with painful interest, and we can but hope it may serve to engage evangelical Christians to labor and pray more and more earnestly for the enlightenment and salvation of those who are under bondage to "the man of sin." The writer says:

"In compliance with your wishes, I hasten to furnish you with an account of the late disgraceful riot in this city, consequent on the visit of the celebrated Signor Gavazzi, who visited Galway at the desire of the Protestants for the purpose of delivering three lectures. For the truth of the details I can make myself responsible, having either witnessed them myself personally, or been informed by friends of undoubted veracity. Indeed, they are details which neither the Popish journals nor Roman Catholics themselves attempt to deny, though they may endeavor to extenuate.

"Gavazzi arrived here on Tuesday, the 29th of March. The subjects upon which he was advertised to lecture were, 'Pio Nono,' 'Italy,' and 'Jesuitism, or evils of Romanism.'

"The first lecture passed off with comparative quiet, the Romanists contenting themselves with shouting and groaning at certain stages of the lecture. Such efforts, however, had no other effect than to rouse the lecturer to greater force, energy, and earnestness, insomuch that he actually forced them into silence. The effect upon his Protestant hearers was perfectly indescribable, and the next day, when he was to lecture on 'Italy,' the room was crowded two hours before he made his appearance.

"His third lecture was to have been on 'Jesuitism,' (I ought to mention that the Jesuit Fathers have been holding a mission in Galway for the three weeks previous,) but the Romanists, it appears, had it prearranged that this lecture should not come off. After the lecture on 'Italy' had been delivered, and the large assembly of Protestants had dispersed themselves through the town on their way home, the mob, which had been collecting during the early part of the day, commenced the fearful onslaught on Protestants which has rendered Galway notorious, and made it a by-word and reproach throughout the kingdom. The mob was divided into three parties, occupying three distinct portions of the town, for the better carrying out of their fell designs, and to prevent the escape of any of those who attended the lecture. Carts were drawn across the street to impede the progress of the car which contained Signor Gavazzi and two other clergymen who accompanied him. Volleys of stones and brickbats assailed them on every side; even from the second floors of respectable houses missiles of every description were flung through the open windows. The Rev. Mr. Browning was dragged off the car and severely beaten; but whether it was that the appearance of the stalwart Gavazzi struck the rioters with awe, I cannot say, but, strange to say, he escaped without any serious injury. The Rev. Mr. Browning had to run for his life to the military barrack. He was several times knocked down, but succeeded eventually in gaining shelter in the barrack, which the mob even dared to surround, demanding

that he should be put out. But it would be too tedious to go into particulars in describing the pursuit after Protestants. Suffice it to say, that neither rank, age, sex, nor condition were spared. Ladies and gentlemen might be seen running for refuge to the nearest open door, and in many cases were rudely pushed out by the merciless proprietors to the fury of the still more merciless pursuers.

"Among others, a Presbyterian minister who was in extremely delicate health, and for the benefit of which he came to Galway, was treated with the most savage brutality and was rescued only in time to save him from being murdered. Some of the Professors and students of the Queen's College were assailed, and one *Roman Catholic* student was mistaken for a Protestant, and in consequence severely beaten by his co-religionists.

"I could, if necessary, mention the names of several who were assaulted, and many who had hairbreadth escapes almost miraculous. Several places of worship, too, and many private residences of Protestants, were attacked and had their windows broken.

"The whole front of the 'Irish Church Mission' premises, under the fury of the assault, became a complete wreck, not a window was left unbroken. Even the strong massive door was attacked and broken in, to the horror, terror, and despair of the inmates, who expected nothing but instant death at the hands of their savage assailants. I was myself within the mission premises at the time, and never will I forget the appalling scene. Without, a furious mob panting for blood; within, about a dozen and a half of defenseless individuals, chiefly women and children. During the whole time that the mob kept battering at the house (nearly *four hours*) the police were drawn up under arms at the distance of about a quarter of a mile; and although the authorities were acquainted with what was going on from the very commencement, no assistance was rendered till it was all but too late!

"In connection with the attack on the

houses of Protestants, I shall mention one of the most barbarous and wanton acts of cruelty, which, perhaps more than any other, shows the intentions of the mob and the nature of Romish violence in Galway. In the attack on Rev. Mr. <sup>6</sup>Treunor's house, a little pet dog of his lady escaped into the street, was instantly caught up by the infuriated rabble, kicked about for some time, and eventually had its throat cut, the body, amid the shouts and yells of the mob, being flung into the Eglington Canal.

"The above is a mere outline, which may give some idea of the Gavazzi riot. There is much reason to fear that it was an organized attack on Protestants, and that Gavazzi's visit was made a pretext for such onslaught.

"It is now a fortnight since Gavazzi's visit, and yet Protestants are insulted with impunity. A few evenings ago, as the congregation of the Wesleyan Chapel were about separating, a young man came out of a shop and called out, 'Down with the Protestants!' A few minutes after, and Rev. Mr. Campbell, Wesleyan minister, was assaulted. I was told myself by a Romanist, one who should be respectable, *that we should all be burned*; and that though he himself would not engage in inflicting such punishment on us, yet that he would rejoice in the act. 'All Protestants,' he said, 'will burn eternally yet, *and the sooner the better!*'

"It is feared, and even threatened by the Romish priests, that during the approaching election another attack will be made on the Protestants. And they openly threaten to root out the missionary work, though it should cost life. A threatening letter was sent through the post to the missionary clergymen."

---

#### CARANMORE—MR. LIDDY, MISSIONARY.

The following extracts are from the journal of Mr. J. LIDDY. He occupies a hard field, but we trust he will not labor in vain. The Rev. Dr. Heather says of him, that he has access to the Romanists, and has been



instrumental in the conversion of some of them. Mr. Liddy, in his journal, says :

"Wednesday, 1st.—Traveled four miles in order to visit and hold a meeting in N——. This is a place where a number of families live near to each other, the greater part being Roman Catholic, who generally receive me on friendly terms. In the course of a conversation which took place in a family, a female said it was right that they should expect pardoning mercy from God and not from the priest.

"Thursday, 2d.—Traveled in another direction a few miles, visiting from house to house, and on Friday, 3d, not far from the same locality, I visited several families who scarce know what to profess and are living in spiritual darkness. I had an opportunity of speaking plainly and pointedly to several Romanists, who listened attentively to what I said.

"Saturday, 4th.—Visited in C——. In this place there are a number of poor families, who receive my visits thankfully. Sunday, 5th.—Held a meeting in C——. The presence of the Lord was with us. I could see the tears rolling down the faces of many who were present, as they listened to the truth.

"Monday, 6th.—I visited in the forenoon in P—— seven families, and held a public meeting. In the course of my visiting I met with a number of boys working in a field. After some serious conversation I invited them to the meeting: some of them consented to come, but the rest refused, being Roman Catholics; but all listened attentively to what I said.

"Tuesday, 7th.—In the course of my visiting among the Roman Catholics, the father of a large family seemed to feel much while I talked with him. In another family, a female requested I would pray for her, which I promised to do, at the same time pointing her to the Savior.

"Wednesday, 8th.—Visited a number of Roman Catholic families; nearly all

of them received me on friendly terms. One old man talked with me for a long time on spiritual subjects, and, though a Romanist, he has a little information on the Scriptures. Thursday, 9th.—Visited in P——. There are here about *twenty* families, who are seldom visited by any clergyman. I held a meeting. The house was filled with anxious hearers, among whom were a number of Roman Catholics. One man and his wife protest they will never go to the priest again.

"Friday, 10th.—Walked about two miles through the country, visiting from house to house. In this part of the country Roman Catholics are numerous. The greater part of them receive me on friendly terms. I talked with persons in different places on religious subjects profitably. Saturday, 11th.—Traveled a distance of several miles to another part of my district, where I had visited and published a notice for a meeting in the open air for the Sabbath, which was largely attended by persons of different religious persuasions. Roman Catholics in great numbers could be seen around among the hedges listening, while others joined with us in the devotions of the meeting.

"Monday, 13th.—Visited in C—— ten families. In a Roman Catholic family while talking, the mother said she never went to any place of worship. I asked if she had a Bible. She said she had none now, and that her husband generally spent the Sabbath reading the newspapers. Other Roman Catholic families received me in the usual friendly manner, some of them promising to come to the prayer-meeting that evening.

"Tuesday, 14th.—Visited several sick persons beneficially. I had a profitable time with a few Roman Catholic families, all of whom received me pleasantly except one, who gave me a cold reception.

"Wednesday, 15th.—In the forenoon visited in W——. In the afternoon, after traveling a few miles, spent the remaining part of the day in visiting and holding a meeting. There the greater part of the people have little morality

"Thursday, 16th.—Assisted in a union prayer-meeting. Here the Lord's presence was felt cheering the hearts of many. I visited a few Roman Catholics profitably. Friday, 17th.—I walked about three miles to-day visiting, and spent the 18th chiefly in visiting a number of poor families living near to each other, the greater part of whom received me kindly and permitted me to talk freely with them on religious subjects. Sunday, 19th.—I held two meetings to-day; one of these was largely attended. I also assisted in teaching a Sabbath-school.

"Monday, 20th.—Visited in C— nine families, all of whom seldom attend any place of worship. I visited a number of Roman Catholics, who received my visits thankfully. One woman, after a lengthy discourse on religious subjects, thanked me for my visit. Another Romanist, while talking with her, got angry, so that I had to cease talking at the time; but I soon resumed again, to much benefit I think. Tuesday, 21st.—I held a meeting for the purpose of prayer, and visited a number of families.

"Wednesday, 22d.—Visited several families. A Roman Catholic I had visited some time before shook me by the hand while I talked on spiritual subjects, saying she was glad to see me and to hear such truths. Thursday, 23d.—I had several opportunities of conversing usefully with Roman Catholics. A man and his wife seemed pleased and listened attentively, though they are said to be bigoted, and, when parting, said they were glad to see me.

"Friday, 24th.—Traveled by car a few miles, in order to visit and hold a meeting. In this place the Lord has blessed us with a few conversions, and persons that seldom went to any place of worship are now in attendance regularly. After prayer in one family, a Roman Catholic girl prayed that the Lord would bless me wherever I would go. Saturday, 25th.—Visited near the same place, and the people heard me attentively. Sunday, 26th. Held two meetings, one in the forenoon

and the other in the afternoon, the last of which was largely attended and was a profitable meeting. Monday, 27th.—I spent this day visiting in C— and assisted in a meeting.

"Tuesday, 28th.—Visited in A—. Here there are several Roman Catholic families that I have now access to, where I dare not talk on religious subjects. Wednesday, 29th.—Traveled a distance of several miles to a union prayer-meeting, returning to my lodging the same evening. Thursday, 30th.—Visited in C—. Here the people seem anxious to obtain my instruction, and generally receive what I say cheerfully."

#### MR. T. KEANE, MISSIONARY.

*Suspension of missionary labors because of Romish threats of violence—election—riot—the evils turned upon the Romish party—persons injured—school-houses destroyed—priests abused—how it happened, etc.—missionary labors resumed—visits made—discussions had, etc. etc.*

In his late report, Mr. KEANE says :

"I forwarded no journal for the month of April, having done very little in the way of visiting during that month, and that little chiefly among Protestants. For some time after the 'Gavazzi riot' (which took place in the beginning of April, and of which I wrote a short account) it was dangerous for Missionaries to walk in the streets, and utterly fruitless to attempt exercising their duties among Roman Catholics; I therefore thought it not worth while to journalize the few and scattered visits which I paid.

"During the month of April the bitter feeling which was engendered by the riot grew, if possible, more intense, encouraged by the inactivity of the 'law authorities' and their evident reluctance to put down Romish intolerance. Protestants were insulted with impunity in the open streets, and it was even said publicly, as well as hinted at in the Romish local press, that a general onslaught would be made upon them during the excitement of the elections, which were to



take place in the beginning of May. Under such circumstances it became especially dangerous, as well as useless, for mission agents to remain in the town. The 'Church Mission' agents, with their superintendent, thought it prudent to absent themselves till election excitement would be over. And though I had not communicated with Dr. Heather, I came away to Ballinasloe, where I have remained during the past month, (May,) intending to return in a few days.

"It may be interesting here (before alluding to my labors for the past month) to give some account of the elections in Galway with reference to Protestantism, and the threat held out by the Romish party toward Protestants.

"It was generally supposed, nay, even expected, that advantage would be taken of the license which is supposed to exist during election periods, to renew their attacks upon the Protestants, take a desperate revenge for Gavazzi's visit, and completely root out the 'church missions,' against which their hatred is specially directed. But such was not the case. 'The wrath of man shall praise God, and the remainder shall he restrain.' Though in no other town in Ireland were law and order set so completely at defiance as in Galway, in which its inhabitants acted more like savages or fiends than human beings, yet amid all the rage and fury, Protestants and their property came off safe, while the wrath of the mob spent itself *exclusively upon Roman Catholics and their property.*

"It is remarkable, that while the persons of Roman Catholics and their houses suffered grievously at the hands of the mob, while the priests were 'groaned' through the streets and spit upon, Roman Catholic schools smashed with stones, even the chapel narrowly escaping, *not a single Protestant inhabitant suffered in his house or in his person.* The secret of all this was, that the priests and influential Roman Catholics *opposed* the Roman Catholic candidate, and *supported two Protestants.* This maddened the mob,

and they did all they could to annoy the priests. One priest, whose school they had smashed, and whom they were about to drown in the canal, went down on his knees and cursed them. Another, the most popular in Galway, they shouted through the streets, calling him 'Jumper,' and he in return called them 'brutes,' and 'savages.' The mob having met with a poor-bill distributor, the only representative of the 'church missions' party in the town, cheered him in triumph through the town, clapping him on the back with their hands, and saying that he should not be meddled with in future. Thus passed off the 'Galway election—' a retribution, as it were, upon the priests and people, who a short time before were exulting in the savage attack upon defenseless Protestants. The priests have seen and experienced the effects of their own training. They sowed the seed and reaped accordingly. We may hope that the cause of missions will eventually be benefited.

"My working since I came to Ballinasloe has been chiefly of a conversational nature, carried on with the people in their houses, in the fields, and on the highways. It is of course very desultory; however, hardly an evening passes in which I have not, where I am stopping, discussions of a most interesting nature with intelligent Roman Catholics. For the past two Sundays I have been discussing the peculiar doctrines of Rome with a very subtle and cunning arguer. Several others were listening. The controversy was managed in a kind and friendly spirit, and with so much determination that we did not leave off either night till after 12 o'clock. The points controverted were Transubstantiation, Confession, Prayer to Saints, Extreme Unction, Infallibility, and the Right of Private Judgment. It would be impossible to give even an outline of all that was said on both sides, nor indeed can I say what impressions were made upon the Romanists.

"I had several controversies, also, on the doctrine of the 'Immaculate Concep-

tion,' brought on by conversing on prayer to the blessed Virgin. I found that 'Keenan's Controversial Catechism,' a very clever Romish work, is in the hands of many. Generally speaking, the people are of a very intelligent, inquiring stamp, free to talk to any man and upon any subject that they are acquainted with. I found the Bible, too, in the hands of several Roman Catholics, both Douay and English versions."

#### FRANCE.

##### CENTRAL PROTESTANT SOCIETY.

*Mission stations occupied by the Society—news from them satisfactory—the church members formerly Roman Catholics—Estissac tried—Elbeuf will soon have a young and excellent pastor—St. Opportune nearly all Protestant—Roman Catholic opposition very violent—calumnies circulated, pamphlets published—wide doors of usefulness open—aid needed, etc. etc.*

"BATIGNOLLES, 23d March, 1859.

"REV. E. R. FAIRCHILD, D. D.

"SIR AND DEAR BROTHER:—In the month of November last we gave you some account of the labors of our Society, and particularly of those enterprises which we have placed under your paternal patronage, viz: those of Estissac, Fresnoy, Le Grand, Grougies, Elbeuf, and St. Opportune. Permit us to call these reports to your remembrance, and to add that we continue to reckon on your Christian aid.

"Since the reports to which we refer you, no very important event has taken place in the field of our labors. But the news which reaches us from the different stations is for the most part satisfactory. Our brethren of Fresnoy and Grougies, all of whom, as you know, were brought out of the darkness of Roman Catholicism, show by their perseverance and by their progress in the religious life that they have been really won to the cause of the Gospel. Those of Estissac, always sadly tried by their inability to open their place of worship, still continue to gather round their pious pastor, Mr. Gerber, and the falling away of some of

them whom the trial found without strength, has only purified the church and confirmed the faith of true believers.

"Elbeuf, which has been for a long time without a pastor, as we informed you in our last letter, now has one who can remain there only a few months; but he will soon be succeeded, God willing, by a young brother who is now completing his studies. As a student he has already lived some months in the midst of this flock, and has there won the affection of the faithful. The impressions made on all those who visit Elbeuf by the faith and Christian life of this little church, almost entirely brought out of the church of Rome, are the most favorable, and prove that a work of grace has really been wrought there. We are happy, also, to be able to say as much of our faithful and worthy brethren of St. Opportune. This village, now wholly Protestant with, the exception of one or two families, justifies every day the hopes it has given us, and the confidence with which we have recommended it to you. There are few points, if any, in France where the Gospel has gained over the Roman church a more glorious and substantial victory.

"The historical bulletin which we have forwarded to you with our last reports, will have advised you that we have occasion to thank the Lord not only with regard to the places above mentioned, but nearly in all parts of our field of labor. More recent facts prove that the same merciful protection continues to rest on the efforts of our agents. Our next report, extracts from which we will send you as soon as it is published, will enable you to share, in this regard, in our hopes and our gratitude. You will there find, we feel sure of it in advance, new motives to interest you in the evangelization of our country.

"We will doubtless communicate nothing new to you, if we add that this evangelization continues to meet with great difficulties. The Roman church, favored by various circumstances, and roused by the very progress of the Pro-



testant faith, wages against us a war which is more and more active and vehement. A Society, established at Paris by an ancient prelate of the Papal family, has for its special object to resist with all possible means what it calls the Protestant propaganda: and its means are not always fair; for they consist especially in scattering by millions pamphlets in which Protestantism is basely calumniated and turned into ridicule. But the wicked is doing a work which deceives him; and, supported by the promises of the Lord, we are persuaded that the more they will talk about Protestantism in France, the more the truth will gain there. The sun of the Gospel, when the Lord shall judge the proper time to have come, will easily dis-

sipate all the clouds which may be heaped up before it.

"We would, sir and dear brother, willingly stop here; but the necessities of the cause which we serve oblige us to remind you that in prosecuting our labors we have counted, and still do count, on the support of our brethren in America. All that is necessary to increase our labors is large resources, for from all sides they are calling upon us for spiritual succor. Have the kindness, sir and dear brother, to commend our appeal to your Committee, and accept the assurance of our kindest sentiments in Jesus Christ our Lord.

"For the Permanent Commission,  
"L. VERNES."

## HOME FIELD.

### IRISH MISSION IN CONNECTICUT.

Several months ago, the Board were requested by some excellent ministers and others in Connecticut to institute an *itinerant* mission in that State, by which the numerous Roman Catholic families in and around some towns that were named might be visited and made acquainted with the saving truths of the Gospel. They were willing to engage to raise by extra effort the funds necessary to sustain the enterprise. The Board cheerfully entered into the work, and the following report is from the missionary who is devoted to that service. He has had much experience in the labors of the Society, and we can but hope for beneficial results from his efforts. We trust that the churches in the region where he labors will remember and pray for him, and that many may be brought to the Savior through his instrumentality. His report is encouraging. Here it is:

#### REPORT OF MR. Y——.

*Romanists accessible—the missionary converses freely with them—some see the improprieties of the priesthood, and turn away from the church—the case of a former Romish priest—some Romanists have the Bible—are willing to have their children instructed—tracts distributed and cheerfully received—the priesthood jealous and wrathful, and in fear of the influence of the American and Foreign Christian Union, which seeks to distribute the knowledge of the Scriptures, etc.*

"I send you my report for the month that is now past. I have spent seven weeks visiting in East and West B——, where I met with some Romanists of a very interesting character. There are here twenty-four families whom I have seen, some of whom have renounced the errors of Romanism. I have met with two of the most respectable of the Romanists, with whom the priests had a difficulty, and who are very favorable to the reading of the Scriptures. I visited them several times, and held some interesting conversations with them on the subject of religion. One woman declared that she never would go inside of a Romish church again, and said she was sure the priests were deceiving the people. I showed to her the way of salvation through a crucified Redeemer. She

listened with marked attention while I read a portion of Scripture and prayed. "I believe that this woman is 'not far from the kingdom,' if she is not already enjoying its blessings. Our prayer is, that the Lord would add his blessing to the word spoken, that she may be enabled to continue to seek those things that are above.

"I held several conversations on religious subjects with the former priest of this place. He still continues to attend one of the evangelical churches. I have supplied him with some of the Society's tracts, which he reads.

"In another place where I was visiting, I asked a woman if she had a copy of the Scriptures. She went to a drawer and brought therefrom a Bible, which I took and read. I observed the tears flow from her eyes, and she made the remark that if her husband would only hear and obey that good book, how happy they might be, for he would no longer spend his money in ways of intemperance. She said she was left to support a large family of little children. I observed they were almost destitute of clothing. They were a very interesting family.

"After I had finished visiting there, I went to B——, about two miles distant. There were but few Irish Romanists there, but they were of an interesting character. I then went to F——, where I found the Romanists more willing to receive me than at my former visit. They said they had no objection to hear me, as I did not speak hard things against their church.

"The Romanists are more scattered through the country, and some of them are settled on small farms, and consequently less under the control of the priests. I held some interesting conversations with many of them on the subject of religion, and one woman said she would come to one of the Protestant churches if I would speak there. I have met some interesting families in this place. There is one young woman, a Romanist, who has renounced the Romish church and is attending a Protestant place of worship.

"Nearly all the male and female help in Protestant families are Romanists.

"After I had got through visiting in F—— I then came to S——, where I am now visiting. I met with favorable reception among the Romanists here. One man left his work in the fields and brought me into his house, where I spent some time instructing himself and family in the great truths of the Scriptures. He felt very much interested on the subject of religion. He reads the Bible, but never discovered the errors of the Romish system until I pointed them out to him. I feel it my duty to show them what is wrong, as well as to teach them what is right; for I find some of them having the Bible in their hands, and yet they look upon their church as a good one with all its idolatrous ceremonies; but when we can get their minds opened to see the errors of the Romish system, they will then read the Bible to advantage.

"I have met with some interesting families in and around S——. There is no Romish priest nor church in this place. As near as I can gather, there are about one hundred and fifty Romanists residing here. I met with two very interesting families. There are nine children in one, and five in the other. The mothers said if I had a school they would send them to it, but I do not think there would be a sufficient number of children to keep up either a week-day or Sunday school. There are some wealthy Protestants residing here, and I am making an effort to get them interested in our work.

"I was invited to give an address at a meeting in one of the churches. I made some remarks with reference to the work of the Society. There was a large audience present. I also brought before their notice the Society's publication or magazine, and a gentleman who was present, who had formerly met with Rev. Dr. McClure in Europe, spoke in favor of it, and said he hoped that all who could do so would subscribe for it, as it was a very valuable publication, and hoped they would give it as wide a circulation as they could.

"I gave several addresses to the children in the different Sabbath schools. I went on to W—— and called on the minister.



He is one of the parties who is interested in our work here. I gave him some information of what the Society was doing, and our work here. I then went to visit among the Romanists. I found quite a number of families to whom I gave tracts, especially that one called 'The Bible.' While I was distributing them, several parents sent their children for some, and one man, a Romanist, asked me if I would give him one.

"There are more Romanists residing here than there are either in F—— or S——, and my impression is that it would be a better place for a school than either of the places last named. I read the Bible for several of the families, and they felt very much interested in it.

"Rome is ever watching with a jealous eye the movements of Protestants and Protestant missionaries, especially those of your Society; for she dreads that Society more than all others, for she knows that its object is to throw light on the dark domains of the 'Man of Sin,' and to destroy the priestly influence from over the people by giving them the Bible. I will now say, in conclusion:

"I have visited during the month for religious objects and addressed 214 families; I have read the Scriptures on 35 occasions, and have obtained two subscribers for the Magazine, and given away to Romanists and others 1,500 pages of tracts. During the time, one Romanist, through the power of the truth, has been led to renounce the errors of the Romish church."

#### REPORT OF A LABORER AMONG IRISH PAPISTS IN NORTHERN NEW-YORK.

*Parents reached through their children—some brought into the normal school—alms-house, its day-school and Sabbath-school—R—— street station—meetings well attended—distribution of tracts and the Scriptures.*

"SIR:—In the month past I have been enabled, by the grace of God, to labor as usual in this important field of promise among the Irish Romanists. Ignorant as they generally are of the contents of the Scriptures, the work is slow, yet from their children growing up to maturity

there is much to be hoped. Many of the parents not only consent to, but highly appreciate, the instructions given to their children.

"I often feel sorry to hear men and women, heads of families, say to me, when I offer them tracts, that they cannot read. I advise them to give their children education, and not to be contented with that measure of it formerly doled out to them, in their system of being but imperfectly taught to read their prayer-book and catechism; and I am happy that I can see many of them acting upon my advice, and in some instances, in the midst of their poverty, sending them to the State normal school. On these accounts, I am called by some a disturber of their peace; but the greater part express their regard for me, and say that all my advice heretofore given them has been for their good.

"I have watched over with care a day-school we have at the alms-house, in which we have some children whose parents are of the most degraded character, and are at present confined in our state-prison. Those children have not yet learned the ways of evil, but are getting instilled into their minds good, both in our week-day and Sabbath-school.

"For three years past I have begged hymn-books, music sheets, and children's papers, for the use of our Sabbath-school, so that the Romanists might have no complaint to make about being taxed for them; but about two weeks ago I thought it my duty to apply to the alms-house committee, which is composed of Romanists and Protestants, for books for the day-school, which I did, and obtained an order for fifteen or twenty dollars' worth. From a Protestant gentleman I got some hymn-books, and a permanent supply of papers for the Sabbath-school. In all I will be able to expend about thirty dollars in books and papers for this really interesting and useful school of from fifty to eighty scholars.

"In my visitations to families I am generally well received. If they lived

up to the orders of their priests, every door would be shut against me; but so far from this being the case, I can have access to more than I can visit: the youths especially always make me welcome.

"At the R—— street station the meetings are well attended. Almost every Sabbath evening we have some new hearers, who come from curiosity, hearing from report of others that I sometimes say a little on the errors of their system. When once inquiry is stirred up in the mind of Irishmen, they are not offended at, but rather like controversy. Only a few days ago I met one of those, who said to me that he liked so well what I said, that he had induced others to come with him. I always speak on the subject kindly towards the people, but firmly against the error. Hitherto I know of none who have been offended.

"This month I have distributed 628 tracts, four Testaments, and 50 copies of Sabbath-school papers, preached, held temperance and other meetings 14 times, conducted my Sabbath-school every Sabbath, visited families 250 times, read the Scriptures and prayed with the sick in the hospital, etc."

#### REPORT OF A LABORER AMONG IRISH ROMANISTS IN A WESTERN CITY.

*The opposition of the Roman Catholic population to the Gospel, as developed both by the ignorant and the enlightened—history of labors for the month—favorable reception of our annual report.*

"Having been engaged in my accustomed duties another month, in transmitting you an account of them, permit me to say there are no unusual developments visible, other than the positive and increasing evidence that Romanism is in perfect opposition to the teachings of the Bible, and is ruinous in its tendency to the souls of men.

"The radical opposition to the unadulterated truth of God inherent in the heart of every natural man, is, if I am not greatly mistaken, increased and fostered among these votaries of Papal supersti-

tion by their clergy, who claim to be the sole guardians and depositaries of divine truth. This habitual and inveterate opposition to the Gospel of Christ, as it is manifested by this people, I will exhibit under the two following heads:

"1. *Ignorance.*—To cite only a single instance among many:—Said a lady to me, while urging the absolute necessity of faith in Christ and union with him as essential to salvation, 'I can say nothing, sir; I do not know, I have no learning.' 'It does not require learning, my friend,' said I, 'to believe in the Lord Jesus Christ, which, if you do, you are a Christian, even if you were not a member of the Catholic or Protestant church. It is faith in Christ, not the church, that makes a Christian: "without faith it is impossible to please God." There is no substitute for faith: good works will not avail, penance is useless, obeying the rules of the church and going to mass or the confessional have no merits.'

"With this class of persons my opportunities for conversation are frequent, and sometimes my interviews are prolonged half an hour or an hour, and sometimes (though rarely) two hours. Several members of the family, or their neighbors and friends, join in to keep up the zest of the conversation. Others, again, in mute silence signify their repugnance and consequent emotions at witnessing my display of audacious heresy, by an expression of countenance indicating mingled contempt and pity. I often retire with assuring them that I am perfectly sincere in my belief, and have sought only to do them good, and hope I may not have insulted their feelings; for though I have been earnest in my manner of speaking, I certainly intended not to offend. 'O no, sir, you have not; call again.' There may be two or three families, at most, who, from a morbid irritability of their nervous system, find it easy to retain feelings of repulsion towards me; but unmitigated enmity they cannot, and their self-interest dare not, for provocation by me to that extent is inconceivable.



"The opposition to the light of divine truth is not less virulent, as exhibited under the phase of—

"2. *Intelligence.*—'I have read more on the subject than you have,' said a man to whom I offered a tract, that he might inform himself on both sides of the question. 'I have one tract, however,' I replied, 'which I earnestly desire you to read: and though it is directly contrary to what you believe, yet it contains exactly what I believe respecting the doctrines it mentions: its title is, "Protestantism the Old Religion, Popery the New."' 'That,' said he, 'is a Protestant lie.' 'If you will but read the tract, you may alter your opinion, sir.' 'No, I'll not do it,' said he. 'Say what you please, sir,' said I, 'it will bear reading by any one, for if you really have the truth, it can do you no harm; for one of the apostles said, "we can do nothing against the truth, but for it."' Besides, I am anxious to be acquainted with the truth myself. If I am mistaken, I care not who it is that leads me to see and forsake my error. And as I am entirely sincere in believing what the tract maintains, and am still open to conviction, if you will read the tract and prove to my satisfaction that its proofs are false, I will become a Roman Catholic immediately and join the church.' 'I'll not do it, sir.' 'Have I not made you a fair offer?' 'Yes,' he replied. 'And you wont accept of it?' said I, and thus left him.

"I could mention a number of instances like this. They seem possessed with a horror of our tracts; even the contact of them is as seriously dreaded by the more bigoted and superstitious of them, as the relics and pictures of the saints are devoutly revered by them.

"To another household I offered tracts, which were coldly refused by their saying they had not time to read; and besides that, they had plenty of books, etc. to read of their own faith. 'Why is it,' I then inquired, 'that Roman Catholics dread the reading of the Bible, fear to have their children attend our Sabbath-

schools, and will not themselves come to our prayer-meetings, and refuse to read our tracts, all of which are the means Protestants use to bring men to God and to the Savior, the only Mediator between God and man. Did our religion encourage men to forsake God, reject the Savior, and to pray to evil spirits, and offer sacrifices to heathen idols, you might well regard us as heretics. You know if there is any one thing for which we Protestants are severely censured by the priests of your church, it is the reading of the Bible by all classes—old and young, ministers and laymen. Now, I have often told your Catholic brethren that this universal practice of reading the Bible, instead of being, as they denounce it, a curse to the community and the country, is just the reverse. It is the only direct means of preserving in the world that unostentatious display of justice and mercy to be witnessed on every occasion of either ordinary or extraordinary calamities falling heavily upon the laboring classes. It is Bible-readers who liberally dispense aid and relief to the suffering and sorrowing. And knowing this to be the case, as Roman Catholics do, why do they not see the falsity of the charge that the Bible in the hands of the people is a great sin, and the cause of the innumerable evils that curse the civilized world?

"In this manner there is afforded ample scope for reproving, rebuking, exhorting with all long-suffering and doctrine, among this peculiar people.

"By a reference to my journal, it appears I have visited during the month 428 families, 106 of them being Roman Catholics; distributed 6,450 pages of tracts, 650 of them to Roman Catholic families, to 14 of whom I read the sacred Scriptures; and to one of them gave a Bible, and induced the children of two of these families to attend Protestant evangelical Sabbath-schools.

"My growing experience as missionary of the truth to these victims of a corrupted Christianity, together with that of my fellow-laborers in the same cause, deep-

ens-my conviction that the direct and special efforts thus directed and sustained by our Board for their conversion, are such as will secure the approval and generous support of the churches generally. Our present full Annual Report is receiving a far more favorable and just appreciation than has ever been accorded to it in this place. It is spoken commendably of by a few of those who could hitherto scarcely be called the ardent friends of our operations. But the facts here presented seem to speak loudly and convincingly to them. I myself esteem our cause a glorious one; and nothing, I assure you, dear sir, could give me higher satisfaction than, by magnifying my office, to be instrumental in contributing to make it glorious to the view of others."

---

#### GERMAN MISSION AT MOUNT CLEMENS, MICHIGAN.

Our valued missionary who labored in Detroit, has gone to Mount Clemens, a village about 20 miles from that city, and is there laboring among the German population with every prospect of success. The people enter upon the work of building a new church with great zeal, and hope to be able to complete it without any aid from abroad. Rev. Mr. Hof, the missionary, writes as follows:

"I hope you have received my letter of the 20th of June, and seen by it my field of labor and the people among whom I am engaged to advance the glorious cause of Christ.

"In the last days of the past month I have visited a new settlement of Germans, among whom I was received in the best manner. They all promised to join our church in Mount Clemens. But there are still others whom I want to see as soon as I can, in order to invite them to attend our meetings. Our Society is increasing from week to week, blessed be the Lord!

"We have now began monthly collections, to gather the means to buy a lot to erect a house of worship upon it. In the last session of the Board of Trustees a commission was given to three of them to look out for a convenient place for the said purpose. My people think that they are able to build a church by their own means, with little or without any aid from their American brethren. The French people of Detroit were of very different opinion.

"All this fills me with joy, and encourages me very much to labor in my new field. May the Lord's blessings remain upon my humble efforts to bring souls to Christ. In writing these lines I am interrupted by the visit of the treasurer of our Society, who brings me \$7 75 as a part of the subscription for my support. If you add this to the \$12 49 I received at May 2d, you will find the sum of \$20 24. I hope that at the end of the year the money subscribed and paid will surpass the sum of \$91 00 which has been subscribed on the first day of the organization of our Society.

"I hope that the Board will be as much encouraged to support a missionary in this field, as the missionary himself is to spend all his time and strength for the benefit of this people."

---

#### IRISH MISSION IN MILWAUKIE, WIS.

*Commencement of labor and encouraging prospect of success—results of a month's labor.*

"I commenced my labors under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION on the 1st of June, and consequently to-day terminates my missionary efforts for one month. Being an entire stranger, I had to grope my way as I best could. Immediately I commenced to visit the Irish Romanists in their shanties and cabins, telling them 'the story of the cross,' and setting before them the reasonableness of God's claims.

"The Irish Papists in this city are estimated at about 10,000, and no direct efforts for their spiritual welfare had been



attempted, so far as I can learn, until your humble servant came here as your missionary. Christian friends of various evangelical churches have cordially welcomed me to the city, and all the clergymen whom I have met have promised to co-operate with me in any way they can. Considering the population of the city—about 50,000, nearly one-third of whom are Romanists—it is believed by some of the best informed here, that there is probably no city in the United States where the relative proportions are such as they are here, in which the Romanists have such a controlling influence as in this city. They have succeeded in prohibiting the reading of the Bible in the public schools; and in all the public movements of the city, political and otherwise, they succeed in getting whatever they please.

"The so-called 'Sisters of Charity' have an orphan asylum and a hospital for invalid sailors under their exclusive control, and yet many of the Protestants contribute largely towards the support of these Papist institutions. There are six large Roman Catholic chapels in the city, including a cathedral, with a bishop and some eight or ten priests.

"Although there are fifty per cent. more Germans than Irish here, yet the professed Romanists of the former does not number the one-half there is of the latter. Quite a large number of the Germans here are sceptical and go nowhere to worship, and a considerable number belong to the Lutheran church and other denominations of Protestants. There are seven or eight German churches of Protestants in the city.

"Evangelical Protestants have established mission Sunday-schools in different parts of the city, and some of the Irish Catholics have permitted their children to attend them. But the priests have put a stop to this whenever they have learned the fact, and found the people as subservient to their mandates as they usually are. I expect I shall be able, however, as I get acquainted with the people and obtain their confidence, to induce them

to let their children attend the mission schools.

"We expect to commence another mission Sabbath-school in an Irish part of the city probably next Lord's day. I have had the promise of several parents (Irish Romanists) to let their children attend.

"During the month I have visited 125 families, in all of which I have introduced religious topics, bearing chiefly upon the criminality of our sins, and the only way of the sinner's acceptance before God. In a few cases I have read the Scriptures and prayed. Through the kindness of the Rev. Mr. L——, Congregational minister, I have had 3,000 pages of religious tracts, and for the past ten days I have distributed 150 pages of the publications of the American Tract Society.

"When I witness so much ignorance, superstition, and apathy as I come in contact with daily, I do sometimes feel discouraged, and feel increasingly the importance of the instructions in the commission, particularly Nos. 12 and 13. I am convinced that whatever success may attend my labors, I am doing the work of God as well as I know how, and I know that he can bless the most humble instrumentality, however formidable may be the difficulties we may have to encounter. I do desire, therefore, prayerfully and perseveringly to pursue the work in which I am engaged, and look up to God for the divine blessing.

"I have delivered three addresses to Sabbath-schools during the month. For the last three Sabbaths I have held a religious service in the jail, and delivered on each occasion a short discourse to the prisoners, part of whom are Irish Romanists. I expect to continue the service in the jail. There are no class of men need the Gospel more than criminals; and judging from what I have witnessed, it would be difficult to find a more attentive congregation.

"I have also given an address to one of the churches in the city on the objects and claims of our Society, and the nature

of my labors in connection therewith in this city. As opportunity presents itself, I intend to do the same in other churches here."

## MISCELLANEOUS.

### THE REV. MR. CHINIQUEY, AND THE CONVERTS FROM ROMANISM AT KANKAKEE, ILLINOIS.

In the March number of the Magazine we gave, from *The Presbyterian Reporter*, an account of the Rev. Mr. CHINIQUEY'S conversion from Romanism, and the persecution which he and those associated with him at Kankakee, in the State of Illinois, had experienced at the hands or by the directions of the Romish bishops of Chicago and Dubuque. That account excited much interest in behalf of those colonists, and from the then position of affairs between them and the Papal hierarchy, it seemed as if the struggle, which had been long maintained, must soon cease and leave the former in the peaceful possession of their church property and the undisturbed exercise and enjoyment of the rights of conscience and of worship.

But the appearance was delusive. The Roman Catholic authorities and those instigated by them, though foiled in many important things, and manifestly wrong in their procedure, have contrived to continue the work of persecution. In these circumstances Mr. Chiniquy has deemed it proper to appeal to the Christian community in this part of our country for sympathy and aid to support himself and his flock against the unjust and wanton course of their enemies.

He lately visited us in this city, and through the kind offices of the Rev. Dr. Campbell, one of the Secretaries of the Society, (Dr. Fairchild,

being out of town at the time, was prevented taking part in it,) with some other friends, he was introduced to the worshipers assembled at the Fulton-street noon prayer-meeting, and subsequently more generally to our citizens at a meeting held in the Cooper Institute. His statements at those meetings produced a deep impression, and awakened a lively interest in behalf of himself and those he represented, and procured for them considerable pecuniary aid.

We have recently received from Mr. Chiniquy a communication exhibiting some historic facts concerning the colonists at Kankakee, such as their former moral condition, their present religious usages, the way in which they were brought to separate themselves from the corruptions of Romanism, the sufferings they have already endured, and others which they seem to anticipate.

We cannot insert the document entire, but we submit all the facts and important points it contains.

In conclusion, we add that a Committee has been appointed, who will take measures to inform themselves respecting the indebtedness of the colony, for what it was incurred, and the guarantees that the property to be redeemed will be appropriated to the purposes of evangelical religion, and such other things as donors may wish to understand and the proprieties of the case clearly demand.

The Committee consists of Rev. A. E. Campbell, D. D. and Messrs.



S. P. Holmes, C. B. Hatch, E. Brooks, W. H. Hallock, and M. J. Paillaud.

Those who desire to aid Mr. Chiniquy and the people connected with him, may address their communications to the "*Committee on the Kankakee Colony*," at No. 21 Maiden Lane, or at this office, No. 156 Chambers-street, New-York.

But we must submit Mr. Chiniquy's communication :

"ST. ANNE, Kankakee Co. Ills.  
23d July, 1859.

"To the Editor of the American and Foreign  
Christian Union.

"DEAR SIR:—Permit me to address a few words to the disciples of Jesus Christ in the United States, through your valuable publication.

"Since the days of the Reformation, no fact in the history of the church of Christ is more worthy of the attention of Christians, than the moral reformation which is occurring in the State of Illinois among the French Canadian and Belgian Roman Catholics. Many hundred families have publicly and in the most solemn manner renounced the abominable errors of the church of Rome, to embrace the truth as it is in Jesus Christ.

"The human and sacrilegious traditions of men, which we had been taught to revere above the divine words of Jesus, have been given up, and the holy Gospel is the only fountain to which we run to quench our thirst after truth. The holy name of Jesus is now the only one invoked by us in our supplications at the throne of grace, and his blood shed on the cross is the only foundation of our hope of an eternal life.

"Swearing, gambling, and playing cards on the Sabbath, are no more heard of among these new-born children of Christ: these worldly and criminal amusements have given way to lectures and to meditations on the Holy Scriptures.

"The morning and evening services of the Lord's day are not sufficient to satisfy the piety of our new converts. Twice

every week they all meet again in their chapel from seven to nine and often to ten o'clock in the evening, to praise the Lord, and to sing his holy canticles, and offer him the incense of their prayers and humble supplications. There are few of these religious meetings at which the angels of God have not to rejoice over the hopeful conversion of some sinners. Many have attributed these extraordinary events to my zeal and ability, and have praised me much; but this is very wrong and unchristian, for my zeal and ability are of a very common order. These numerous conversions are not my work, nor the work of any man. They are the work of our great and merciful God.

"It would take too long to tell you all the different and wonderful ways by which Providence has brought us from the bondage of Egypt to the 'glorious liberty' of the land of promise. I will only tell you that our merciful God has done with us as he formerly did with Saul. You well know that that son of his, looking only for his stray cattle, while going out of his father's house, found a kingdom. We began our struggles with the church of Rome by resisting the abominable abuses of her bishops. A church built by the French Canadians for their own use, and a parsonage erected by them for their priest, had been transferred from their hands to another congregation without their permission, and sold and the money pocketed by the 'holy' ambassadors of Rome. And when we went to ask in a respectful way from the bishop by what authority he had done all these things, he dismissed my countrymen with these words:

"'French Canadians, you do not know your religion. If you knew it, you would acknowledge that I have the right to sell your churches and church property and pocket the money, and go and eat and drink it where I like.'

"Being assured by the good bishop that we did not know our religion till that day, we began to study it with more attention than ever. Yes, we began to study the *Roman religion*, which gives such a

power to certain men over other men: we studied those laws by which a few mitred and haughty sinners keep in slavery so many millions of human beings purchased by the blood of Christ; *but we made that study by the light of the Gospel*, and we were not long before we found that that awful power of the Popes and Bishops over us had no other foundation than in their unblushing impudence, and in our stupid ignorance of our unquestionable rights as men and Christians. In that glorious Gospel we found these words written with the very blood of Jesus Christ: 'You are bought with a price, be not made the bond-slaves of men.' 1 Cor. 7:23.

"From that day we took the resolution to be *no more the bond-slaves of men*, and that holy Gospel which told us of our rights became more and more dear to our hearts and precious to our souls. The Word of God became from that time more than ever the delicious food of our spiritual nature; and the more we tasted of that food, the more delightful we found it. The more we studied the Bible, the more it was a light to our feet in all our ways, and a two-edged sword in our hands against our foes.

"The poor prisoner who was bound in a dark and fœtid dungeon from his infancy to old age, is not more pleased and happy when a friendly hand opens the door of his prison and permits him to breathe the pure air of heaven, than we were when God broke the chains that bound us to Rome. The unfortunate man born blind is no more ravished when the skillful physician cures him, and by opening his eyes enables him to see the smiling face of his mother and the enchanting spectacle of nature, than we were when we saw for the first time the truth as it is in Jesus. Since the day of our separation from Rome, many attempts have been made to call us back to our obedience again; but (may Almighty God be blessed for this!) all these efforts have proved a failure.

"Lately, when I was asking the help

of the Christians of the East in favor of my poor persecuted colony, the priests of Rome made a last effort to deceive my dear countrymen. A grand vicar, who has a great reputation for holiness and wisdom among his fellow-churchmen, was dispatched to my brother-Christians to deceive them; but a young man only twenty-three years old, having had a public discussion with that priest of Rome, so perfectly and visibly confounded the 'holy man,' that, rebuked by his own friends, he left the place the day after, but not without shaking the dust from his 'holy' shoes.

"But if we have the happiness to enjoy that Christian liberty of the children of God which is one of the most precious privileges of a redeemed people—if we have broken for ever the chains of slavery which the church of Rome had put on our feet and hands—do not believe that this has been done without the hardest struggles and the dearest sacrifices.

"The church of Rome is the same to-day as she was when imbruing her hands in the blood of your fathers, in the night of St. Bartholomew or in the days of the merciless Mary. If she does not torture and kill us, it is the power and not the will which is wanting. But if to-morrow God in his wrath would restore to the church of Rome the power she formerly had, we would be to-morrow in the hands of the executioners, and brought to the scaffold or the auto da fe. But if the church of Rome has not the power to kill and burn those whom God in his mercy converts from her perishing ways, she has more means than many suppose, by which to injure and persecute, and, in the end, destroy them.

"Her pulpits, confessionals, and gazettes are constantly and energetically at work to destroy the character, by the most unblushing calumnies and the most infamous slanders. Bishops and priests, the clergy of every rank, and laymen in every station of life, are vying with each other to see who will invent the most venomous lies, publish the most abomina-



ble inventions of human malice against the one they call apostate, renegade, protestant, etc.

"I could fill a whole volume with the persecutions we have suffered, and the costly suits we had to sustain, during these last three years. We have during this time been constantly obliged by our enemies to protect ourselves before the tribunals of justice. And though we have always been victorious, we have lost immense sums of money: many of our poor farmers have been ruined around me by those struggles. For my own part, I have been so completely ruined, that a few weeks ago all that I had—my library, my bed, my table, my chairs—everything, in a word,—was taken out of my hands by the sheriff and sold in the market of Kankakee City. It is true that I have to acknowledge here with gratitude the charity of a few friends, who bought a part of these articles and sent them back to me. But, to say the truth, I must tell you that I owe still many thousand dollars which I have expended in that battle, and that more than the half of my friends around me are entirely ruined, and will lose their all and be turned away from their homes, in consequence of the persecutions and suits we have had from the partizans of the church of Rome, if nobody comes to our help. Yesterday, again, I was officially informed that I had to prepare myself for a new, most vexatious, and costly suit from the partizans of the Pope, set on foot to achieve my ruin.

"But a thing which has much added to our difficulties, is the failure of our last two years' crops. We had the hope that this year would be a better one, but we are threatened with something worse, if possible. Already our wheat and oats have been considerably destroyed by drought and the insects. Our cornfields are now attacked, and in some measure destroyed, by a small insect which leaves nothing where it passes. My house is frequently visited by members of the colony, who, with tears in their eyes, ask me:—

"What will become of us? Our enemies of the Roman church are exulting in our troubles. They say that we are punished by God for having left, and rebelled against the authority of the bishops and the Pope. Our former friends, brothers, and sisters of Canada are cursing us, and now additional trouble and even darker prospects are before us. Oh, dear Mr. Chiniquy, tell us, what will become of us?"

"We have made our sacrifices without regret, though not without the most excruciating sufferings. But how is it that God allows us to be thus tried and afflicted?"

In replying to these inquiries and statements of members of his flock, Mr. Chiniquy declares his confidence in God, and intimates a conviction that the trials endured are to prove the occasion of God's people coming to the help of the colony; when he adds:

"Believe me your devoted friend and brother in Jesus Christ,

"C. CHINIQUY."

#### THE POPE THE LINEAL REPRESENTATIVE OF BELSHAZZAR.

Under this heading the author of the work entitled "The Moral Identity of Babylon and Rome" says:

"In common with all the earth, Rome, at a very early pre-historic period, had drunk deep of Babylon's 'golden cup.' But, above and beyond all other nations, it has had and has a connection with the idolatry of Babylon that puts it in a position peculiar and alone. Long before the days of Romulus, a representative of the Babylonian Messiah, called by his name, had fixed his temple as a god, and his palace as a king, on the very spot where Remus and his brother afterwards founded their city.\* Some revolution had then taken place—the graven images of Babylon had been abolished—the erecting of any idol had been sternly prohibited;†

\* Pliny, lib. iii. 5.

† Varro, apud Augustine. De Civitate Dei, lib. iv. c. 31.

and when the twin founders of the now world-renowned city reared its humble walls, the city and the palace of their Babylonian predecessor had long lain in ruins. The deadly wound, however, thus given to the Chaldean system was destined to be healed. A colony of Lydians, devotedly attached to the worship of the Chaldean Madonna and her son, had migrated from Asia Minor and settled in the immediate neighborhood of Rome. They were incorporated in the Roman state; and their 'sovereign pontiff,' through his superior skill in science and astronomy, soon gained such influence as to be elected, even so early as the time of Numa, 'sovereign pontiff' of the Roman people. As 'king of the ages,' director of all festivals, and supreme authority in all religious questions, 'the sovereign pontiff' wielded immense power over the minds of men, and, by little and little, moulded them so effectually as to bring the Romans back again to much of the idolatry which they had formerly repudiated and cast off.

"Still, the Etrurian pontiff of Rome was only an offshoot from the grand original Babylonian system. He was a devoted worshiper of the Babylonian god, but he was not the legitimate representative of that god. The true legitimate Babylonian pontiff had his seat beyond the bounds of the Roman empire. That seat, after the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterwards was one of the seven churches of Asia.\* There in consequence, for many centuries, was 'Satan's seat.' (Rev. 3.) There was his favorite abode—there was the worship of the Babylonian goddess and her son celebrated with frantic orgies and excesses, that elsewhere were seldom witnessed. Though at first the Roman pontiff had no immediate connection with Pergamos and the hierarchy there, yet, in course of time, the pontificate of Rome and the pontificate of Pergamos came to be identified.

Pergamos itself became part and parcel of the Roman empire: and, of course, when the Roman emperor was made 'Pontifex Maximus,'—head of the Roman religion as well as head of the Roman state,—all the powers and functions of the true legitimate Babylonian pontiff were supremely vested in him. Then, on certain occasions, he officiated in all the pomp of the Babylonian pontifical costume, as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, wearing the mitre of Dagon, and bearing the keys of Janus and Cybele. Thus did matters continue, even under so-called Christian emperors, who, as a salve to their consciences, appointed a heathen as their substitute in the performance of the more *directly* idolatrous functions of the pontificate, till the reign of Gratian, who, as shown by Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire.\* The refusal of the emperor to wear the pontifical robe, or exercise any part of the pontifical functions, caused great clamors throughout the empire. The result was, the emperor resigned the pontificate, and the bishop of Rome was appointed in his stead.† This was A. D. 378. Then did Pope Damasus, a professed minister of Jesus Christ, the *true* Messiah, become the recognized head of the idolatrous system of Tammuz, the *false* Messiah of Babylon. Thenceforth all questions affecting pagan worship (which, though disestablished, was still tolerated in the city of Rome) were decided by him. By authority from him was pagan worship celebrated, and that to an extent, as shown by Zosimus, subversive of the very *civil laws* of the empire.‡ Then the bishop of Rome put on what the emperor of Rome, under force of conscience, had cast off—the Babylonian costume in which he is now arrayed when he celebrates pontifical high mass at St. Peter's. Thus did the Pope appear the very image of

\* Colonel Chesney's Euphrates Expedition, vol. ii. p. 185.

\* Gibbon's Decline and Fall, vol. i. p. 500.

† Codex Theodosianus Appendix, 17-20.

‡ Zosimus, lib. v. 140.

Janus, the 'double-faced,' whose chief functionary he became. For the Christians he had one face, for the *initiated* Pagans another. To-day he officiates as the servant of Christ, to-morrow as the high priest of his rival. If this be not the mystery of iniquity, what is there that can be?"

#### THE BIBLE IN OUR SCHOOLS.

The following By-Laws, and amendments to existing By-Laws, touching the reading of the Scriptures in the public schools of this city, were adopted by the Board of Education on the 18th of June last. The President of the Board, we are assured, will decline signing warrants for the payment of teachers' salaries in all wards where the By-Law is violated.

"ARTICLE 8. . . . . *Sec. 11.* All the public schools of this city under the jurisdiction of the Board of Education shall be opened by the reading of a portion of the Holy Scriptures, without note or comment; and it shall be the duty of the Principal of each department of the schools under the jurisdiction of this Board, to report to the proper Board of Trustees, and to this Board, any violation of this By-Law; which report shall be annexed to the pay-roll.

"*Sec. 12.* The situation of a teacher shall be forfeited by a willful violation of any rule or regulation of this Board; and no such teacher shall thereafter be employed in any school, unless the forfeiture is remitted by this Board. Every Principal shall report to the proper Board of Trustees, and to this Board, all violations by teachers of the rules and regulations of this Board, of which the teacher may be cognizant, and each report of absences annexed to a pay-roll shall contain an allegation that the Principal has duly reported each case of the violation by a teacher included in the pay-roll of the rules and regulations of this Board.

"*Sec. 13.* No payment shall be made to a teacher in whose case the provisions of this By-Law have not been complied with.

"*Sec. 14.* Section 11 of Article 8, aforesaid, shall take effect from and after the first day of August, 1859; and Sections 12 and 13 of the aforesaid article 8 shall take effect immediately."

Will the Bible be restored to its place in the schools when they are re-opened? We shall see.

THE LORD'S SUPPER ADMINISTERED IN THE CAMP.—The Sunday before the battle of Magenta, some Italian Christians in the Sardinian army assembled in the camp for worship, and to commemorate the Lord's supper. It was a gratifying spectacle to see them surrounded by French and Piedmontese soldiers, who, instead of deriding, assisted at the service with respect and devotion.

ROSA MADIAT.—Signor Ferretti, in *L'Eco di Savonarola* of July, says: "On the 18th of last month we had the honor and gratification of welcoming in London our dear sister in Christ, ROSA MADIAT—she who a few years since, together with her husband, suffered so much for the cause of truth. Although advanced in years and in delicate health, she has not hesitated (in the fulfillment of a work of Christian love) to make a long and uncomfortable journey direct from Marseilles to London, without resting on the way. She is at present staying with us, and in a few days will return to Italy."

FOREIGN PROTESTANTS IN ITALY.—The total number of Protestants living in the cities of Leghorn, Venice, Bergamo, Milan, Trieste, Naples, and Rome, and in the places where there is no particular Protestant worship, amounts to 7,000 souls. Add to this 1,000 to 1,200 English, American, and German travelers—a floating, constantly changing population, and you have the foreign Protestant population of Italy.

#### DISTRICT SECRETARIES FOR THE WEST AND SOUTH.

REV. A. BURTIS, D. D., BUFFALO, N. Y.

Who has been laboring for the last few months, in connection with our Society, to advance the interests of the American Chapel in Paris, France, has been appointed District Secretary for Western New-York.

REV. C. B. PARSONS, D. D., LOUISVILLE, KENTUCKY,

Has also been secured to labor in the Southern States in the same capacity of District Secretary. His long acquaintance with the South,



and his residence there, will no doubt render him acceptable and useful in his new department of labor.

REV. H. C. HOVEY, NORTH MADISON, IND.

Has also been appointed for Northern Indiana, Ohio, and Michigan.

These brethren are well known in the churches as able and useful ministers, and we have no doubt but

they will be eminently successful in the work to which for the present they have devoted themselves: we therefore cordially commend them to the sympathies and confidence of the friends of our Lord Jesus Christ on the fields where Providence calls them to labor, and ask for them the cordial co-operation and support of the Christian community.

## BOOK NOTICES.

THE CHINA MISSION, Embracing a History of the various Missions of all denominations among the Chinese, with Biographical Sketches of deceased Missionaries. By Wm. Dean, D. D. twenty years a Missionary to China. New-York: Sheldon & Co. 115 Nassau street; Gould & Lincoln, Boston, etc.

We hail with joy any new work on the great subject of missions. The question, whether the church of our Lord Jesus Christ shall carry out in spirit and in action his last command, is no longer to be discussed. That question is settled. Yet how slow of heart are even the professed friends of the Lord Jesus Christ to learn that on them rests a part of the individual responsibility of seeing that command executed. Whatever, then, tends to spread out the field of Christian effort—to show what has been done, and what are the probabilities of success, is a work of vast moment.

Here is the empire of China, embracing at least one-third of the population of the globe, with a language that can be read by her own four hundred millions, and also by the people of Cochin-China, by the Coreans, Lewchuans, the Japanese, and the multitudes in the countries of Siam, Borneo, the Straits of Malacca, as well as those who have gone to Burmah, India, and California. No other language is understood by so many of the human family. Every new book, then, pertaining to the history of this wonderful people, especially the great missionary work among them, is a treasure to the Christian church.

The book whose caption is at the head of this article was written by one who was for twenty years a missionary to that people. He speaks, therefore, "what he knows, and testifies to that which he has seen." He gives a general view of all Christian missions to that people, embracing also a biographical sketch

of most of the deceased missionaries and their wives. The volume is a 12mo of 396 pages.

TWELVE LECTURES ON THE GREAT EVENTS OF UNFULFILLED PROPHECY WHICH STILL AWAIT THEIR ACCOMPLISHMENT AND ARE APPROACHING THEIR FULFILLMENT. By Rev. Isaac P. Labagh, Rector of Calvary Church, Brooklyn, N. York. Published for the author.

A single view of the title-page of this book, with its table of contents, will show to the Christian student that these Lectures are on themes holding a most prominent place in the Bible. The writer is an able, learned, and useful minister of the Protestant Episcopal church. His discussions on his various themes are conducted in a candid, Christian spirit. He seems to have entered on his investigations with a simple desire to know what are the teachings of Scripture, rather than an effort to support any particular theory.

It is not our province, as journalists, to enter into an argument in reference to the truth of all his statements, nor to give an unqualified endorsement of them. He regards many of the prophecies to which he directs the attention of his readers as having special reference to the church of Rome, differing with many of the former expounders of prophecy touching the question who, or what, is meant by the "Man of Sin," and adopting the views of the Millenarians in reference to the personal reign of Christ on earth. Whether agreeing or disagreeing with the writer, one thing is certain—the present aspect of affairs in the church and the world invests his subject with peculiar interest. Great events and great changes are certainly foreshadowed as near at hand. Most assuredly, then, no Christian minister is excused in not endeavoring to understand these prophecies of the Bible, especially those connected with the downfall of the "Man of Sin," and the future glories of

the church of Christ. These matters are fully and ably discussed in the volume before us. To these themes the writer has given special attention, having previously published a catechism on the errors of Romanism—a book which we should rejoice to learn had an extensive circulation among the friends of Zion. The present volume is a 12mo of 288 pages.

**INFIDELITY AGAINST ITSELF.** By the Rev. Beriah Hotchkiss. Presbyterian Board of Publication, Philadelphia.

This is an admirable publication, written in a plain, lucid style, level to the comprehension of old and young; and what is still better, Infidelity appears by its own testimony in its true light as really what it is—mean and contemptible, scarce worthy of a moment's consideration, the enemy of God and man. We say of this little book, it is "multum in parvo."

**THE MORAL IDENTITY OF BABYLON AND ROME.**

This little pamphlet of 72 pages 12mo is published in London by Nisbet & Co., Partridge, Oakey & Co., and P. Drummond, Publisher of the "Stirling Tracts." It shows the identity of Roman Catholicism and the religious system of ancient pagan Babylon, by a most careful comparison respectively of some of the objects of their worship, festivals, doc-

trines and discipline, and religious orders. It also shows the Pope of Rome to be the lineal representative of Belshazzar, and closes with an article on the Invisible Head of the Papacy. The work exhibits much research and great learning, is written with clearness, and is adapted to produce a strong impression. It will instruct those who read it, and will repay its price to those who purchase it.

**BALLYSHAN CASTLE, A Tale founded on Fact.** By Sheelah. New-York: Delisser & Proctor, 508 Broadway.

This is a 12mo volume of 355 pages, and handsomely got up by the publishers. The authoress (for we think a lady's hand is clearly manifest in the work) has performed her part well. She has written with clearness, vivacity, tenderness, and vigor, suited to the characters and circumstances of the personages introduced, and well illustrated the evils of marriage between Romanists and Protestants, which appears to have been the design in view.

We have read the work—are pleased with its spirit, instructed by its facts, (it claims to be founded on fact,) and cannot doubt that its perusal by the youth and the parents in our land would be of decided advantage to them. We can safely commend it to the family circle, and to readers in general.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1859.

MAINE.		
Bangor.	1st Cong. Ch. per A. Drummond, Tr.	26 00
Brewer.	Congregational Church,	12 12
VERMONT.		
Brandon.	Louis Bacon, \$3; Jean Mithole, \$3,	6 00
Castleton.	Alquis,	70 00
West Randolph.	A. W. Tewkesbury,	3 00
St. Johnsbury.	2d Congregational Church,	190 71
	South Church,	176 32
Springfield.	Mrs. J. Barnard,	5 00
MASSACHUSETTS.		
Williamstown.	Mrs. Mary S. Brown, in full of L. M.	20 00
South Weymouth.	Female Char. Society, in part of L. M. for Mrs. N. Shaw, per E. B. Torrey, Tr.,	20 00
Charlemont.	Wm. A. Hawke,	3 00
Franklin.	Peter Adams, for the Waldenses,	1 00
Barre.	Cong'l Ch. and Society,	17 00
Lawrence.	Lawrence-street Church,	21 27
Amherst.	2d Cong'l Church,	52 00
North Hadley.	Miss F. Russell's S. S. Class,	1 00
	Mrs. Dorcas Scott, first instalment of L. M. for J. F. and M. H. Scott,	10 00
Greenfield.	2d Church and Society,	60 00
Easton.	Cong. Church and Soc'y, in part,	18 44
Cambridge.	Mrs. L. B. Shearer, for Italy,	1 00
Templeton.	Daniel Foster, for L. M.	10 00
CONNECTICUT.		
Torrington.	Church Collection, per Rev. C. H. Newman,	7 63
New-Haven.	Miss Nancy Atwater,	10 00
	Geo. Phelps,	1 00
Greenwich.	Cong. Ch., Rev. Dr. Linsley, per Mr. Button, Treas.,	60 29
Farmington.	A. Thompson, M. D. for L. M.,	10 00
New-Canaan.	Mrs. D. and Miss M. St. John, per Rev. Mr. Williams,	3 00
East Bridgeport.	Meth. Epis. Church,	10 18
	A few friends,	6 40
Darien.	Rufus Hoyt,	50
Milford.	1st Cong'l Ch. and Soc'y, to make Dr. Brace a L. M.,	57 00
NEW-YORK.		
New-York City.	Mrs. S. Griggs, for Italy,	10 00
	Cash for Paris Chapel,	3 00
	Cooper Institute Collection for Rev. C. Chiniquy,	306 21
	" "A. Z." for Rev. C. Chiniquy,	2 00
	" A. R. Whittemore, for Rev. C. Chiniquy,	10 00
	" Dr. Hague's Ch., for Italy,	74 75



New-York City.	H. M. Schieffelin,	35 00
"	Jos. McKie, Jr., for the Waldenses, \$5; for Rome, \$3,	8 00
"	Mrs. Dr. McClure, for the Waldensian Table,	10 00
Jamaica.	Dr. Jno. D. Shelton, for Paris Chapel,	1 00
Little Falls.	Donations for Paris Chapel,	27 00
Buffalo.	Donations for Paris Chapel,	82 00
"	United P. Ch., Home,	7 55
Elmira.	C. Thurston, to make Clara Thurston a L. M.,	30 00
Flushing.	Miss M. Tappan,	4 00
Angelen.	Mr. Niles,	2 00
Bath.	Cong'l Church, balance,	55
Wilson.	R. C. Holmes,	1 00
Brooklyn.	Mrs. Eliza Halsey, to make Edm'd C. Halsey a L. M.,	30 00
"	Dea. Eben Davis,	2 00
Sherburne.	J. Pratt, per Dr. A. McDougall,	5 00
Port Richmond.	Ref. Dutch Ch., Rev. Jas. Brownlee,	50 00
Niagara Falls.	For the Paris Chapel,	29 50
Utica.	S. W.	5 00
Morrisania.	1st Cong'l Church, per Wm M. Thorburn, Tr.	28 00
"	Mrs. Catharine Mann, for L. M. by herself,	30 00
Tarrytown.	"A. G. P."	100 00
Cold Spring.	M. E. Ch., in part to make Rev. F. Love a L. M.,	22 78
Mt. Vernon.	Dutch Ref. Ch., in part to make Rev. Mr. Lee a L. M.,	15 00
"	A few friends in Baptist Ch.,	3 00
Yonkers.	Meth. Epis. Church,	12 33
New-Paltz Landing.	M. E. Ch., in part of L. M. for Rev. U. Messiter,	24 47
Salem.	Andrew Andrews, for Italy,	5 00
Ithaca.	Jos. Esty, for Italy,	1 00
Deposit.	Presb. Ch., per W. J. Freeman,	4 68
Grahamville.	A family offering,	5 00
Jamestown.	Donations for Paris Chapel,	64 25
"	Sam'l A. Brown,	2 00
Dunkirk.	Donations for Paris Chapel,	14 00
Middlefield Centre.	In part to make Rev. Alonzo Welton a L. M.,	13 25
Lenox.	Mrs. Hall and others, for Miss Rankin's use at Brownsville, Texas,	14 00
NEW-JERSEY.		
Newark.	Horace Alling, in part of L. M.,	10 00
English Neighborhood.	Ref. Dutch Ch., Rev. A. B. Taylor,	12 63
West Hoboken.	Monthly Concert in Rev. Mr. Egbert's Church, for the Waldenses,	5 35
PENNSYLVANIA.		
Philadelphia.	J. C. Farr and others, and supplies,	158 00
"	1st Presb. Church, add.,	5 50
"	Others,	41 00
Vincent.	Brownlock's Charge,	10 00
MARYLAND.		
Baltimore.	1st Cong'l Church, add.	22 00

NORTH CAROLINA.		
Goldsboro.	Sam'l A. McDowell, M. D.,	5 00
KENTUCKY.		
Portland.	Presb. Church, add.	2 00
Louisville.	St. Paul's Prot. Episcopal Ch., to make C. F. Bennett, Esq., a L. M.,	53 55
"	Wesley Chapel M. E. Ch. Sab. School, to make itself a L. M.,	30 00
Ghent.	Baptist Church,	4 85
Milton.	Baptist Church,	50
ILLINOIS.		
Geneseo.	Mrs. L. B. Perry,	4 00
Jerseyville.	Presb. Church,	42 00
"	Joel Corey and others,	20 50
Jacksonville.	Cong'l Church, balance,	20 00
Summer Hill.	Cong'l Church, balance,	5 00
Springfield.	2d Presb. Ch., in part,	21 00
INDIANA.		
Rockville.	Mrs. M. H. McNutt, for L. M.,	6 00
Carmel.	Orman Bond,	1 00
"	United Presb. Ch., in full of L. M.,	15 50
Manhattan.	Ch Church,	2 25
Franklin.	M. Manwarring,	5 00
New-Albany.	2d Presb. Ch., in part,	7 50
"	Wesley Chapel M. E. Ch., in part,	33 00
"	Centennary M. E. Ch., in part,	14 50
Fairfield.	Friends,	5 90
OHIO.		
Oberlin.	Add. for the L. M. of Nath'l Gerish,	5 50
"	Miss E. M. Bowen, 3d ins't for L. M.,	5 00
Brownhelm.	Cong'l Sab. School, in part of L. M. for its Superintendent,	
"	Mr. Morse,	7 85
Cleveland.	Mrs. Mary Townsend, for L. M.,	5 00
Hopewell.	United Presb. Ch., which constitutes Robert Marshall a L. M.,	39 44
Fairhaven.	United Presb. Church, in part,	12 89
Morning Sun.	Meeting,	83
Pisgah.	Presbyterian Church,	8 00
Xenia.	2d United Presb. Church, add.,	3 00
Marietta.	1st Cong'l Church, add.,	
"	Rev. T. Weeks,	4 00
"	2d Cong'l Church, add.,	2 25
Cincinnati.	Walnut-st. Christian Church,	12 00
"	Sixth-st. Meth. Prot. Church,	24 10
"	George-st. Meth. Prot. Church,	5 76
"	Estate of George Burnett, deceased, Legacy,	3,000 00
Dayton.	1st Christian Church,	7 82
"	1st Congregational Church,	3 31
"	1st Presb. Church, in part to make Rev. S. E. Thomas, D. D. a L. M.,	23 65
Claridon.	Cong'l Sab. School, per Rev. E. D. Taylor,	4 35
MICHIGAN.		
Augusta.	Wm. Bowdoin Palmer, for the Waldensian Evangelist in Sardinia,	300 00
WISCONSIN.		
Westfield.	Cong'l Ch. and Soc'y, per Rev. Jas. W. Perkins,	1 25

## CONTENTS.

The War in Italy, and its Results,	281
The Beacon's Views of the War in Italy,	283
The Papacy as a subject of Prophecy,	286
FOREIGN FIELD:—	
French Canadian Missionary Society,	288
Ireland,	289
The Rev. Dr. Heather,	290
Riot in Galway—Romish intolerance and hatred of Protestants,	291
Caramore—Mr. Liddy, Missionary,	292
Mr. T. Keane, Missionary,	294
France—Central Protestant Society,	296
HOME FIELD:—	
Irish Mission in Connecticut,	297
Report of a Laborer among Irish Papists in Northern New-York,	299

Report of a Laborer among Irish Romanists in a Western City,	300
German Mission at Mount Clemens, Mich.,	302
Irish Mission in Milwaukee, Wis.,	302
MISCELLANEOUS:—	
The Rev. Mr. Chiniquy, and the Converts from Romanism at Kankakee, Ills.,	304
The Pope the lineal representative of Belshazzar,	307
The Bible in our Schools,	309
The Lord's Supper administered in the Camp,	309
Rosa Madiai,	309
Foreign Protestants in Italy,	309
District Secretaries for the West and South,	309
Book Notices,	310
Receipts,	311